Vol. 19. Number 9.

The Athenian Mercury.

Tuesday, February 4. 1696.

Queſt. 1. *WHether Church wardens being preſent in the Church, and Eye-witneſſes of a great diſturbance in time of* Divine ſervice, *and afterwards to many notorious* Miſdemeanors *in the Church, ſuch as* ſcolding, fighting *and the like, are not* perjur'd *if they do not* preſent *all ſuch* offenders. *And when preſented if the* Court *do not* puniſh *them, whoſe* Fault *will it be if the ſame or the likeſe andalous* profanations *be again committed in the ſame place ?*

Anſw. We think both theſe queſtions as good as anſwer themſelves. For it a *Churchwarden* be to take care of *leſſer Inconveniences*, certainly he's much more oblig'd to do ſo of *greater* : If they are oblig'd to preſent, even upon *Common Fame*, a *Scandalous Liver*, much more ſure, where they themſelves and all the Congregation are *Witneſſes* of ſuch notoriouſly ſcandalous actions. If it be *Loſs* of *Limb* to *ſtrike* within the *verge* of an earthly Prince's *Palace*, ſure there's ſome *Reſpect* and *Reverence* to be ſhow'd to the *Palace* of him who is *King* of *Kings*, and they are worthy of ſome puniſhment who in ſo notorious a manner *Deſpiſe the Church of God.* And whatſoever *pains* may have been taken to *leſſen*, or *annul* the Authority of our *Eccleſiaſtical Courts* here in *England*, or how *degenerate* ſoever we may be *grown* in the practice of that, as well as all other *Diſcipline*, yet we know not how to think ſo *notorious* a *Crime* wou'd paſs *uncenſur'd*, or unpuniſh'd, in thoſe perſons who were once *legally convicted* of it. However if it does, *common ſence* will ſatisfy any one at whoſe door the *Fault* muſt *lie*, and 'twill be enough to any *honeſt man* to have diſcharg'd his *duty* in this or the like Inſtances whatever the *Event* may be.

Queſt. 2. *I have here enclos'd a Poem (if ſuch a dull thing may deſerve ſuch a name) for I muſt acknowledge my Muſe is but heavy, you'l ſay why would you venture on ſo ſublime an art as Poetry, when conſcious to your ſelf of inſufficiency? To which the beſt anſwer I can make is this, I am mov'd with* indignation *to ſee all our* choiceſt Wits *employ themſelves in little elſe but* obſcene Songs, *or* profane plays, *when they are ſo excellently qualify'd for better things*, performances *of this* nature *are ſo much the more* miſchievous, *by how much the more* witty *they are, for then they make a* deeper impreſſion *on the* memory, *captivate the* Fancy, debauch *our* youth *and corrupt their* Morrals ; *nay they of riper years who are* older *and* wiſer *do not eſcape the malignity, for if it does not affect their* moralty, *it does their* Piety, *by enfeebling their inclinations to* Holy things, *vitiating the* reliſh *of them, and at length* alienating *their* affections *from them. Will it not therefore be a* laudable project *to reſcue* Wit *from ſo vile a* Drudgery, *to which it has been in all Ages proſtituted ? But I hope you will not Imagine me ſo* vain *as to think what I have now ſent you will have ſuch an effect! No, but I do not think it impoſſible for a few more ſuch* Petit Efforts *as this to rowſe up ſome more* Ingenious Spirits, *and fill them with a* generous emulation, *which will put them upon* reforming *their* Muſes *and employing 'em on* Sacred ſubjects ; *by which means our* Modern Ribaldry *may in time be antiquated*, divine poeſy *become the* mode, *and by* degrees *be improv'd to ſuch a* pitch, *that the* Altar *ſhall at leaſt* vie *with the* Stage. *Sirs, I cannot but perſwade my ſelf you will not be wanting to promote ſo worthy a deſign, and that the anſwering of this will in ſome meaſure contribute to it, is the humble opinion of.*

I have ſent you a copy of verſes of this nature formerly, which you were ſo kind as to anſwer and in ſome places to correct, if you pleaſe to do the ſame by the enclos'd, you will further oblige. Gentlemen, your moſt humble and hearty Servant.

Anſw. Your *verſes* might, for ought we know, be as good as *Cowley's*, for ſome how or other they are *dropt* out of your *Letter*, and loſt among the *Crowd* of other *papers* before they came to our Hands. However we have printed your *propoſal* as we have done ſome others formerly of the ſame nature, as well as now and then ſome *Rymes* of our own, which at leaſt ſhow'd our *good will* to ſuch a *deſign*, and have beſides had that good effect, to produce ſome *better Copies* from *better hands* on *divine ſubjects*. But what are ſuch *faint efforts* as theſe againſt the ſtream of *Wit* and *Profaneneſs* ? Wou'd a *Dryden* or a *Congreve* attempt it, ſomewhat might perhaps be done, and ſome ſort of *attonement* made for the habitual *Lewdneſs* of the *Stage*, which has gone ſo fair a way towards *damning half the Nation.*

Queſt. 3. *Pray give me leave to ask ye this queſtion. Whether or no the* Air *is* corruptible, *or* infecteth ?

The reaſon why I trouble you with this is, becauſe Feltham *ſays of it in his Reſolves Fol.* 52. " *Nor is it* " *corruptible ; We ſpeak falſely, when we ſay, the Air* " *infecteth. They are unwholeſom vapours and exhalati-* " *ons, that putrid things, breath out ; and theſe being* " *carried by the motive* Wind *and* Air *fly about, and in-* " fect, *through their* rarity *and* thinneſs. *The* Air *it* " *ſelf ever Clarifies, and is always working out that* " taint, *which wou'd mix with it.*

Anſw. The neareſt *ſubſtance* to *Air*, doubtleſs, is the *water*, which *cleans* it ſelf by *Fermentation* and other ways, as well as the *Air* ; yet none queſtion's but that may be *infected* it ſelf, any more than that it *infects* thoſe who uſe it, tho not from its *own nature*, but thoſe *mixtures* which it receives. The ſame caſe it is with the *Air*, which is really *infected* with *noxious vapours*, as much as the *Body* of *Man* is by *ſucking* in both together, ſo exquiſitely mix'd that there's no dividing 'em, and yet the *Body* endeavors to throw 'em off, as well as the *Air*, as in the *Plague*, by *Boils*, in the *ſmall Pox* by *Puſtles*, and the like in other caſes.

BOOKS *lately Printed for* John Dunton.

AN *Eſſay upon the Works of Creation and Providence*, being an introductory Diſcourſe to the [*Hiſtory of Remarkable Providences*] now preparing for the Preſs, To which is added a Scheme of the ſaid Undertaking. As alſo a further Specimen of the VVork it ſelf, in which is inſerted the *Penitential Letter* written by Sir DUNCOMB COLCHESTER (late of *Weſtbury* in *Gloceſterſhire*) with other Remarkable *Inſtances* of that Nature. Price bound 2 s.

The Hiſtory of all Religions in the World, from the Creation down to this Preſent Time. In Two Parts. The firſt containing their *Theory* and the other relating their practices ; *With Various* inſtances *upon Every Head.* To which is added, a Table of *Hereſies* : as alſo a *Geographical Map*, ſhewing in what Countrey Each Religion is Practiſed. *Written in a different Method from*

any

any Thing yet publiſhed on this Subject. By *William Turner*, M. A. and Vicar of *Walberton* in *Suſſex.*

☞ A COLLECTION of FUNERAL ORATIONS pronounc'd by publick Authority in *Holland*, upon the Death of the moſt ſerene and potent Princeſs *Mary* II. Queen of *Great Brittain*, &c. by Dr. *James Perizonius*, Profeſſor of Eloquence, Hiſtory, and the *Greek* Tongue in *Leyden*, Dr. *George Grevius*, Profeſſor of Theology in *Utrecht*; and ſeveral other Learned men.——wherein is given *a very particular* Account of the QUEEN's LIFE, during her Reſidence in *HOLLAND*, &c. *Done into* Engliſh from the Latin Original.

☞ *Some Remarkable Paſſages in the Life and Death* of her late Majeſty, not hitherto made publick as they were delivered in a Funeral Oration, pronounc'd by publick Authority, in the Hall of the moſt Illuſtrious States, upon the day of *Royal Obſequies, March* 5. 1695. by *Francis Spanhemius*, F. F. Chief Profeſſor of the *Academy* of *Leyden.* Done into *Engliſh* from the *Latin* Original; and printed in 4*to* to bind with the forementioned *Orations.*

☞ A Sermon upon the Death of the *Queen* of *England*, Preached in the *Walloon-Church* at the *Hague*, *Feb.* 6. 1695. Upon theſe words, *Acts* 9. *v.* 36. 37. *There was at* Joppa *a certain Diſciple whoſe name was* Tabitha, *which ſignifies* Dorcas, *who was full of Good Works and the Alms deeds which ſhe did. It happen'd in thoſe days that ſhe fell ſick and dy'd.* By *Iſaac Claude*, Miniſter of the *Walloon-Church.* Done into *Engliſh* from the Second Edition Printed in *French.*

☞ *Lachrymæ Sacerdotis.* A Pindarick Poem occaſion'd by the Death of that moſt Excellent Princeſs, our late *Gracious Sovereign Lady Mary* II. of Glorious Memory. By *Henry Park* Curate of *Wentworth* in *Yorkſhire.*

☞ *The firſt and Second Volumes of the French* Book of Martyrs, publiſhed in *Engliſh* with her Majeſty's Royal Priviledge, price 20 s.

☞ *The Tigurine* Liturgy publiſh'd with the Approbation of ſix Reverend Biſhops.

☞ Dr. *Burthogg's* Eſſay upon Reaſon and the Nature of Spirits, dedicated to Mr. *Lock.* Price 2 *s.* 6 *d.*

☞ The Works of the Right Honourable *Henry* late Lord *Delamere*, and Earl of *Warrington*, containing his *Lordſhip's Advice to his children*, ſeveral Speeches in Parliament, &c. with many other Occaſional Diſcourſes on the Affairs of the *two laſt Reigns*, being Original Manuſcripts written with his Lordſhip's own hand, *never before Printed.* Price bound 5 s.

☞ *Malbranche's Search after Truth*, compleat in Two Volumes in *Octavo.*——The 2*d part* of this Work was lately publiſhed, to which is added the Author's defence againſt the Accuſations of Monſieur *de la Ville*; alſo the Life of F. *Malbranch*, of the Oratory at *Paris*; with an Account of his Works, and ſeveral particulars of his Controverſie with Monſieur *Arnaud*, Dr. of *Sorbon*, and Monſieur *Regis*, Profeſſor in Philoſophy at *Paris.* Written by Monſieur *Le Vaſſor*, lately come over from *Paris*; *both Volumes* done out of *French*, from the laſt Edition, by Mr. *Sault*, Author of the New Treatiſe of *Algebra*; both Volumes 10 s.

☞ Bp. *Barlow's Genuine Remains*, containing near 100 diſtinct Subjects, Theological, Philoſophical, Hiſtorical, &c. Publiſh'd from his Lordſhip's Original Papers, by Sir *Peter Pet*, Kt. Advocate General for the Kingdom of *Ireland.* Price bound 6 s.

☞ Dr. *Becker's Examination* of the common Opinions concerning Spirits, Apparitions, their Nature, Powers, Adminiſtration and Operations; as alſo the Effects Men are able to produce by their Communication.

☞ *Caſuiſtical Morning-Exerciſes*, the 4th Volume; by ſeveral Reverend Divines in and about *London*, price bound 6 s.

The Tragedies of ſin contemplated in the Fall of Man, the Ruin of the Angels the Deſtruction of the Old World, the Confuſion of *Babel*, and Conflagration of *Sodom*, by *Stephen Jay*, Rector of *Chinner* in *Oxordſhire*, Price 2 s. 6 d.

☞ THE LAY-CLERGY: Or the LAY-ELDER. In a ſhort Eſſay, in Anſwer to this Query,——*Whether it be lawful for perſons in holy Orders to exerciſe Temporal Offices, Honours, Juriſdictions and Authorities.*——With Arguments and Objections on both ſides, poyz'd, and indifferently weigh'd. By EDMUND HICKERINGIL, Rector of *All-ſaints* in *Colcheſter.*

☞ *A practical diſcourſe* on 1 *Theſ.* 4. 7. by *John Brandon*, Rector of *Finchamſted.*

☞ *A Treatiſe of Fornication*, by *William Barlow*, Rector of *Chalgrave.*

☞ *The divine Captain Characteris'd* in a Sermon preach'd by *Edm. Hickeringal*, Rector of *All Saints* in *Colcheſter.*

Advertiſement.

☞ PROPOSALS *for Printing the* LIFE *of the Reverend* Mr. *Richard Baxter*; Wherein he gives an Account of his moſt Conſiderable Actions, and the Remarkable Providences that befel him: Together with an *Hiſtory of the many Alterations* he lived to ſee &c. *Left under his own Hand*, at his Deceaſe as deſigned by him for the Preſs. 'Tis propoſed to *Subſcribers at* 17*s. and* 6*d. per* Book in Quires (7 paying for 6) but to all others not under 20*s.* each Book in Quires. PROPOSALS, giving a fuller Account of this Work, are to be had of the Undertakers, *Thomas Parkhurſt*, *Jonathan Robinſon*, *John Lawrence*, and *John Dunton*,

☞ *The Deſign for Recording the* MOST REMARKABLE PROVIDENCES of JUDGMENT and MERCY, &c. which have happened in this Age (*by the Reverend* Mr. Turner) having been *much Approved* of as appears by the WELL ATTESTED RELATIONS which have been ſent to him from *many parts of the three Kingdoms* (none of which having yet been Printed.) It has encouraged the *Undertaker* to promiſe the *Subſcribers* to the ſaid Work, that he'll put it into the PRESS *with all convenient ſpeed*, PROPOSALS and SPECIMENS giving a full Account of this HISTORY, are to be had of the *Undertaker* JOHN DUNTON *at the Raven in Jewen-ſtreet*, and of moſt Bookſellers in *London* and the *Country.*

☞ *THE Third and Fourth Volumes of the* FRENCH BOOK of MARTYRS (for which no more Subſcriptions will be taken in) will be Publiſhed with her late Majeſty's *ROYAL PRIVILEDGE*, and are now *tranſlating* for the Preſs; but being much larger than the *two former Volumes* (for theſe Two Laſt Compleat the Work, and contain the *MARTYRDOMS* of all the *French Proteſtants*, from the beginning of the Reign of *LEWIS* XIV. down to this time) 'twill be a conſiderable time before they can poſſibly be ready for publication; but as ſoon as they are notice thereof will be given in the *Gazette* by the Undertaker *John Dunton*, at the *Raven* in *Jewen ſtreet.*

☞ If any *Miniſter's Widow*, or other perſons have any Library, or parcel of books to diſpoſe of, if they will ſend a Catalogue of them, or notice where they are, to *John Dunton*, at the *Raven* in *Jewen-ſtreet*, they ſhall have ready mony for them, to the full of what they are worth.

LONDON Printed for John Dunton, at the *Raven* in Jewen-Street. 1696.